M 1073
Group II
Seattle
Nov. 11, 1966

[redacted]
Must Remain in
Transcription Room

Mr. Nyland: Mike - where's Mike? I wish he would make arrangements he would - maybe starts earlier. What's he doing? Cement work? And he has to work up the batch? Is he working with someone?

Bob: Yeah He's working on the airplane hanger or something

N: Ah. They also have to work overtime?

B: More often than other kind of trades. Because of the- pouring a large piece or something.

N: Too bad. So what will we do for him?, Andy? Wait? You have to tell him that if he's going to be late he has to phone. If he cannot make it at eight o'clock, then at least you know. And otherwise that he knows that he has to phone you or he will probably try to hurry up.

Margaret: He has been very good about calling me on Tuesday night.

N: Well, then it shouldn't be so difficult. Baby cry?

Sarah: I thought so.

N: Worse than you hoped? Next time you go out Leroy.

Leroy: Okay.

-conversation regarding baby tending, Leroy and Sarah.

N; Is that thing running? - yes sir. - Oh. We're wasting tape. Well. What will we talk about? Where are all the questions that we have had during the last two or three weeks or perhaps month, I don't know, maybe you have condensed them now, and have come to some conclusion that there is one fundamental question that you want to know about because otherwise that is solved to answer, you cannot Work. Then I will ask you a question first: Do you know what Work means? Do you want to put it in your own words - what would you say? What is Work for you? How long have you come? Harrises - both of you. Huh? How long have you come?

Bob Harris: ( )

N: Uhuh how did you get hold of Ouspensky? Someone give it to you?

B: Someones - someone had mentioned it.

N: Not from me I hope.

- interruption from telephone call -

N: Who gave you Ouspensky's book?

B: Someone had mentioned it on a trip to San Francisco who had not made a contact with any group but who had been reading the book. And that kind of sat for a while. And then I went over to Leroy and Sarah's one day a few months ago and they had a copy of the book, so I-

N: Isn't that a nice coincidence?

B: Yes.

N: What did this person in San Francisco say about it? That you ought to read it?

B: Yes that it was to his mind very important.

N: Was he a good friend of yours?

B: No, I didn't know him at all.

N: How did you meet him?

B: Through another friend who happens to have been in Seattle a couple of years ago.

N: Uhuh. And did he know anything about Ouspensky? The other friend?

B: He didn't seem to know too much specifically but enough to be interested.

N: What did your Ouspensky friend tell you about it? That it was interesting to read and you should read it? Did he say any more?

B: Yes. And it concerns matters ~~that are more~~ which were important than what would be ordinarily considered relavent.

N: Did you agree with him?

B: I hadn't heard of it before. I was kinda-

N: When a person makes that kind of a statement you kind of sit up and take notice, huh? Something extraordinary.

B: I was skeptical at the time. And I still have doubts. I've since come to the conclusion that it really is necessary to find a way to awaken.

N: You think it is?

B: Yes.

N: Why do you think that is important? How do you know that you are asleep? Because you cannot talk about being awake unless you know that you are asleep. If you are fully asleep, you know, you don't know what it is to wake up. Unless in ~~your~~ the sleep you dream about it. So if you say it is necessary or now there is a need for me to be awake, you have to have some kind of experience, or you have to have an indication that what you are now as asleep is not something that perhaps you want - or at least there is a possibility of being a little different. You know, if you start to think about that, then the question is what do I know about being awake? Or, what is wrong with me in being asleep? It's kind of a big statement you know to make that, saying that now I know I ought to be awake. Because what for? You can~~not~~ imagine the world as it is at the present time, full of sleeping people. Including yourself. Including me. And we still are managing pretty nicely to go around and do this and that and so forth and we build a lot of sky-scrapers and airplanes. What is it really that when you make that statement you think that you ought to be awake, and if he is awake, then what? What will it mean for him to be awake? What kind of a description would you give of yourself if you ~~w~~c ould be awake so that that becomes so desirable for you at the present time?

B: If I were awake, I would be whole-

N: You would be whole?

B: Yes. the different parts of me would not fight.

N: I see. You think you are a part? Or in parts?

B. Yes

N: And if you tried, without trying to wake up to make yourself complete, can you do that?

B: No. I think that every time one part - of the mind as it were - joins with another part there is a little bit of an expansion. A little bit of a jolt.

N: If you concentrate on fixing a watch, supposing a watch needs a little repair or you have to take the spring out, and you have the watch right in front of you and you are looking at it and you have your hands, then next there is a little tool, you sit, you bend over, and really your mind is interested in seeing how it is actually, at such a time your mind is concentrating on it. Do you think that at that time your mind is also functioning in many different ways, and if they do do they interfere with your concentration? Try to see if your mind is really so funny that it starts to interfere with each other. It isn't true. You can have many things go on in your mind without interfering. If I look, of course, I use my eyes, I get images in my brain. At the same time I can hear, and anything that goes on, I also will be able to try to consider certain things and perhaps entirely different from what I'm seeing or what I'm hearing. A thought can cross my mind without particularly distracting ~~my~~ me. I even may have a condition of my body which is registered after eating that I say I've eaten too much, and all of these different things in your mind are not interfering with each other. I think the mind is really a marvelous kind of an instrument. There are different things that can go on at the same time. But now I single out one you see, in which we are a little bit more concentrated - and if you are trying to do that - and you do it well, as well as you can, does the rest of your mind interfere with it? Does your mind interfere when you walk? Or even while you walk, that you look and see different things that happen on the street? You see what I mean, is there really a conflict that you want to get away from? Or is it a little theorizing that you believe that your mind is interfering with you, for that reason you would like to wake up in order to eliminate the conflict? Try to see (if there is a conflict. Is there one now?) Here you are sitting trying also to concentrate on what I say. At the same time you are taking care of yourself, your body is there, you keep on breathing, part of you mind probably is

interested in maintaining it, what is the conflict at the present time?

B: At the present time it's ah being conscious of you and trying to understand what you're saying.

N: That's right. And there is nothing else in your mind that interferes with it.

B: No. There's a uh kind of physical attention ( )

N: Can you now use part of your mind and say, "Let that tension go", and relax, at the same time keep on listening? Try to relax. As soon as you do that you will see that your mind is also much easier. Try to learn in ordinary life to tell yourself to be quiet, to take care of yourself, and to relax. And also tell it not to have any particular fear about anything. And to look at the different things you do, almost as simply as you can, simply doing them. As soon as certain thoughts come in that start to disturb you, I think you can at that time quite easily tell it don't. Don't disturb me now. And the more you can concentrate on any^one particular thing that is of interest to you, then you will be able to eliminate the other kind of thoughts. You understand what I mean? What you do during daily life? Are you working on anything in particular? Are you going to school? What you doing?

B: Nothing.

N: Ah? Why not?

B: Ah, I've found nothing that I particularly ~~like~~ want to to in terms of the external world.

N: Can you do it if you wanted to?

B: Some things, yes.

N: What could you do if you wanted to?

B: Ah, well when I work, I work in factories usually as a menial laborer. I'm not terribly good at it because ah ~~am~~ I'm^only slowly learning to use my hands.

N: Did you have difficulty with that before?

B: ^yes I still do. I can-

N: Can you sweep?

B: Yeah.

N: Can you do at home?

B: Quite a bit of that kind of thing, yes. And tinkering.

N: You like that?

B: Yes.

N: So that's - can keep you busy. That is not bad is it?

B: Sometimes, well a, conflicts arise when I feel I should be doing something else but on the other hand I feel that this feeling is ridiculous ~~and~~ that I should be doing what I'm doing.

N: Then it doesn't help so much does it? As soon as you start talking about it it doesn't help because you keep on having the feeling. You know where the solution is. So try to concentrate on physical activity. And not allow yourself to think too much. Because the thinking disturbs you. And particularly ~~when you~~ it interferes with your feeling also of course when you say, "I ought to be doing something else than what I'm doing" and it gives you definitely -a very definite feeling of dissatisfaction. You dislike it. What other things can you do simply. Around the house or whatever. What kind of tasks? What do you like to tinker with?

B: Electronic things. Radio.

N: Can you do that?

B: Yeh.

N: Without too much difficulty?

B: It depends on the particular situation at hand. One day I borrowed a couple of pipe wrenches and cleaned out a pipe which took me all day - I had to dismantle the whole pipe all the way down to the - and this I enjoyed. It was just the sheer joy of -"Hey, this is how that thing works - and no wonder they're built like that".

N: Did you put it back together again?

B: Yes.

N: Good. Next day you could take it apart again.

B: I could have.

N: If you enjoyed it. Try to find the things you enjoy. Without having any thought that you shouldn't. You know, this is what disturbs you, that you criticize yourself all the time that this is what you're doing and perhaps you should do something else. You're not satisfied with Ouspensky. What bothers you - what does he say that you don't like?

B: I wouldn't say that I don't like Ouspensky. Other - Apparently, most of the people in this particular group dislike him very much. I don't.

N: Dislike Ouspensky?

B: I've heard opinions, yeah. "Don't bother with Ouspensky, he's not worth reading". And I find him very interesting. Ah -

N: Well, then you have to fight for him.

B: I don't believe in him particularly, ( ) interesting.

N: Ah, there are interesting things in it. When someone makes a statement that Ouspensky is no good or this and that, You say, "Hey,Hey, Hey, What do you mean?" Do you like to argue?

B: Sometimes. I argue rarely any more. I don't have any answers. I don't have any positions to take.

N: Of course, if you want to argue you have to have answers.

B: Which is why I don't argue much.

N: (to Marcia) How is he at home?

M: Oh, he's agreeable, Ahh, Sitting reading a book or studying chinese, something like that, or doing something like fixing the wiring in the light fixture that doesn't work, or repairing some -

N: Do you like that when he does it?

M: Yeah.

N: Do you criticize him?

M: I don't think so.

N: No. She leaves you alone?

B: Pretty much.

N: Are you happy?

M: Yes.

N: Good. Are you?

B: No.

N: you're ( ) You see what can make her happy, and you will be happy. Try to live together that way. Try to understand each other. Don't live separate lives. Communicate. Exchange. Tell. Tell what you think. What you feel. Tell even about your (conflicts.) Tell when you have some difficulty. Open up to that. She will listen. She will tell you. And she will help you. This is the first opening. To try to Work together. Even if you want to include in that that you don't like Ouspensky at certain times, explain it to her. If she doesn't know it she will read it. Talk more. Much more. Alright? You try it. Make it a kind of a task between you. Two of you. I would almost say to build something. With each other. Otherwise you lose out, you know. It's much too soon to start losing. You have to gain now. But you have to Work for it and you have to Wish it. We'll talk some more about it on Monday. In the meantime during the week-end try to make tomorrow and Sunday a day of that kind. Have the thoughts about that for yourself. What can I do? You Will find things. If you want to? It'll make you more restful. You will see. So now what other things. Jim, Have you been Working?

Jim: I - not sure - if it's Work - I've been thinking about it a lot. And I do know when I don't make the effort - a period of time goes by, maybe it's a day and maybe it's a month I don't know sometimes - but when I look back I know that I haven't - I do know that - and that maybe isn't saying much but it is what I know.

N: The question is of course when you say it, how you look at yourself then.

J: I have tried. And I do try - I think what sort of hit home was what you said last night. Concerning having a base to start from - and - I think this is -

what I've been thinking about - for myself for about a year I guess - it's just that you happened to put it in words last night. And possibly - and I think quite certainly that that's why I haven't come to meetings for a while because there has been too much -

N: A little too much wishy-washy - and little too much considering yourself - and a little bit of self pity? It's a little silly. But you have to know you have to feel it. Not just admit it with your mind. You have to really feel it. But you also have to know that if you continue, and this you can do with your mind, that it's reallya cdepoorable state because you lose much too much energy in giving in to it. And someday you know you want to grow up and you want to grow out of it. You don't want to hang on all the time to these things that - as you know yourself are a little infantile. And need not be that way at all. But you have to help yourself a little bit more by taking the next step after you make a statement - say alright, now, what will I do? Because if that wish for wanting to do womething doesn't follow, next time you make the same kind of a statement again, and it doesn't help you, and it - as I say it is wishy-washy. Don't allow it. Jim, you have to have a little bit of a picture of yourself and you have to have next to it that what you might become. Try to see if in how far you could describe youself ten years from now. What kind of a man would you like to be, what kind of a man do you think you might be? What kind of a man are you now, striving towards that: what you think you ought to become? You have to live with that a little longer because it has to start penetrating into part of your life not just in your mind. And you have to associate with it for some time. You have to get much closer to it and you have to allow yourself really to let it influence you. You must not be superficial. Because you know it leads to all kinds of nonsense for youself and ultimately too much waste. And you must not allow yourself really not to be responsible. You have to know that there is something ~~within~~ in you without any question which wants to grow up and wants to find out what should be done

and that regardless of the different experiences that you have had which were of course, were not very pleasant, not always the way you would have liked, sometimes the admission that that happens to be a condition in life which we cannot change - it may perhaps be even accidental to some extent, in any event very often it's not one's responsibility even if one says, "I could have done differently", it is nonsense, you could not have done differently. Simply you did not have the ability or you didn't have the insight or sometimes not even the wish. But all of that you can accept at the present time you say, "Alright why dwell constantly on that what is the past which gives me now suffering and that kind of a self-pity, when such thoughts come to you, close your eyes and at that moment try to see if that what is your past, can now be concentrated in a certain place within yourself, and almost as if you are going to put it there and you cover it up as it were you tuck it in in some place maybe your conscience, or maybe a little bit of an essential value in you, it is not ~~at all~~ that you want to lose it, but very often certain things like you have in the house you may not wish to use now. And maybe you wrap it up and put some camphor balls with it and then you store it in the attic and then you write on it, "This is my past". Any time that you wish you can go up to the attic. You can unwrap it. You can look at it. And then you wrap it up again and put it away. When I close my eyes it is as if I put something inside of me and I tuck it in, I say, "alright, fine. I don't want to change it any more. It's all right. It has been lived. It is my past now. It is not my present any more". And then you open your eyes. And with your eyes you see the possibility of that what is the future for you. And at that moment you straighten up, you stand upright and you look. You look in the distance. The eyes are open. And with that you have a certain aim. As if ten years from now you are already looking there where you are in a distance. You. As a man. Keep on for a little while looking. And getting that image. And of course one does this when one is alone. Not distracted. You make up your mind. You say, "There I go". Take ten steps with that determination. Here I go. Here I come. Here I will be. Now. I wish. And then go and do your

ordinary work. Try this, Jim, for two weeks, every other day, early in the morning. Alright? Good. How does one wake up? We talk about it - we talk about it as something desirable, not only desirable but something that is necessary, much of that and those kind of statements are not your own at all. You simply use them because they have been written about and you think that Gurdjieff would like you to say it. Come to yourself first about what really is in you, what you wish and what you're engaged in and what really takes up your interest. And that many times with that kind of an interest you have a lot of other things that are hanging on to it with which you are simply burdened and you cannot free yourself from it because that's your kind of conditioning. Your identification with whatever you're living under whatever the conditions are of your particular life. Or the conditions of your health. Or the condtions of relationships that you have. Conditioning that comes from an education. Conditioning that comes from father and mother, still extending their influence over you. And not as yet being able to stand on your own feet because that is where you have to go so as a little substitute you use a couple of words and you simply say, "I ought to wake up" and you have no idea what is meant by it because you don't even know what it is to be asleep. First see what is there within yourself when you discover that there is something that is perhaps a little different from the usual run of things and that it is worth while to hold that or to try to find out what it really means or that it might look more worth while for you. Go ahead and finish that then first and forget for a little while all the different conditions that always have been like that only you see them now when you try to get away from it by saying, "I should be different" - you cannot be different. You are what you are but you have to find out what you are. That you don't know. When you're a little nervous, you try to relax. You try to come at such a time to yourself and you tell yourself, "I wish to relax". Don't say,"I'm nervous". When you say that you attach too much value to it already and you start to classify it. When you say, "This body can relax", never mind this nervous state. With relaxed body

walk. You can in that state control it a little better. Up and down the room. It is an exercise. It is an attempt you make. At such a time if you can of course, be present to yourself. You can call it, "I'm more awake". Alright. Then at least you have an experience. And then you can use that word. "I know what it is to be awake". Like Fred being interested in his parents. It's good. But not at the expence of his own life. His own life is important. It's much more important than one's relationship to one's father and mother. But of course you have relationship that is ~~not~~ at the present time not as yet fulfilled. And that you still feel an obligation for that. It's ~~all~~ right. But -you have an obligation towards your own life. And ultimately what your father and mother have to do is to help you. To establish that. And not to establish themselves in you. You have to be stronger. You have to work. You have to consider that. You have to see what is really needed and to what extent you have that kind of an obligation. Don't over-extend it. But wake up to yourself. And say, "But I live. This is my life Thank God Thank my father and mother. Okay. So I accept them. There they are. And they come, and I say,"How nice that you come to me. Come into my world. I love to show you what my world is. So that you will have an understanding of how I live. And I want to live. And again, thanks to you that I wish to live". And you can ask them, "Do you want to take part of my world? Are you willing to let me go out of your world so as for me to establish my own?" This is an attitude that one should have even if you can't immediately ~~use the~~ put it in words, and even if you have a little fear because they will not like it so much. But you have to be stronger about it. And when you feel that perhaps you might be weak, you prepare. You sit in your room and you imagine your father and mother coming in. And you say, "Ah, this is now what I want to say" - before they say it. By a conversation like that you take the wind out of their sails. And all the love you have for them. You simply say, "But, you must acknowledge that I also have a life to live". Almost I would say, "You see in me the next generation". You see you ought to tell your father and mother. "You made me for a purpose. But not to serve you. The purpose of my life

is to live my life. In all gratitude for whatever I've received and whatever I still received, I will pay. I am paying now because I love you. At the same time, my life is ahead of me. This is what I have to consider.

Fred: This ~~is what~~ I can understand.

N: Will you do it.

Fred Yeah But their argument will be that my life is not to live for you.

N: Your life is not to live for them.

F: Right. I say this to them then they say the same thing to me and then they go.

N: How do you mean this they say the same -what do they say?

F: They say - I say to them that my life is my life, you put me here, you've taken me as far along the road as you possibly can without doing me a dis-service, and ah I say this to them and they say, "Yes, but we've"- okay they say, "Our life is for us to lead also, and unless you play the game my way - ah- (both talk at once)

N: Supposing they dis-owned you.

F: What would happen? You see this is the period I'm wondering about.

N: Yes. Exactly. And I think that's what you have to consider.

F: Well I've thought frequently about what would happen if my parents no longer existed and I don't know-

N: No. No. If they existed but withdrew ~~their~~ financial support.

F: Alright. And consequently we sort of - our relationship - sort of -

N: Kind of - more or less

F; Ok. I don't know. I don't know whether I coul- (both talk)

N: And do you agree with them?

F: I'm not sure.

N: Oh. That's already a good hope.

F: You see, my problem is, I'm not sure of anything.

N: Can you work in a factory, sweeping, like he does, for instance, cleaning up? Can you hire - labor is paid? now-a-days. (both talk)

N: The question is can you live a minimum of your life without the help of your father and mother.

F: The thing is, I think I - I - it wouldn't make any difference to me whether they were supporting me or they weren't supporting me. Supposedly when you're supporting yourself what you do-

N: You have not as yet had the experience of supporting yourself so you can't talk about it.

F: That's what I said, supposedly.

N: Alright. Suppose I'm on the moon. It won't help me much. Alright. Now let's say that supposing tomorrow - you say - I will make the actuality of living without the- (both talk) - wouldn't that be marvelous? From this time on you will receive money that they send and put it in a savings account. Don't touch it. Don't figure on it. You can figure up how much you have left for yourself now. And you say, "with this, I have to make a living, and I probably have to add a little bit to it, Now what will I do?" That is a much better supposition. Could you do that?

F: Maybe I could do that, but I would do it half-heartedly.

N: Why would you? You certainly cannot starve half-heartedly.

F: Because - ah - because there would be the other thing they told me about which is so great - school you know, then there's school andah andah

N: Alright but supposing now you don't believe that too much. Or you say, "Well I have to earn a living first, ~~but~~ and when I can afford it, I go back to school".

F: Okay, Yeah. I would have to do that.

N: Someobdy - both talk - has to happen because you can't continue in this state. You know. You're floundering.

F: Sure but this doesn't - I don't know if the point of this is - does this relieve my anxiety about living?

N: I think that as soon as you know that you can earn a living for yourself, you won't have any anxiety about your father and mother.

F: Okay, but then- there's me.

N: Oh yes. But let's look at first things first. You're not going to solve all the problems all at once. But the problems are related. And one will naturally lead to another. And you will never solve one problem until the other is not solved as yet and that has preference. So out of the different problems you select the one that is really most important for this moment. In my opinion the relationship with your father and mother is the most important one. And I would solve that first. After that see how far you can go in acquiring further knowledge or a degree or schooling, but in any event you will have something to stand on that is your own and would become a little bit more independent, and not only independent in the physical sense, but quite definitely psychologically. It will build up something in you that will give you reliance, a certain respect for yourself. This is what your father and mother have taken away from you. And you say, "It is my birthright. I want to become a respected and a respectful man." Or simply say, "I want to be a man". You see as against, "I don't want to be your child". You understand that? (Acknowledging) your father and mother the way you do now makes you stay a child and you will all the time be dependent on them because you believe in them, and necessarily so because you have no other belief. Build up something for yourself first so that you know where you're standing. What you want to do, what you think you can do. Then go ahead, little by little, and don't keep on supposing all the time. I wish I could make a pact with you.

F: Yeah. So do I. I wish I could make a pact with myself.

N: No. No. With me. Don't take it with yourself, because you won't keep it. But with me, you might keep it. The first check you get from them, where will we put it?

F: (Laughs), Well, there's sixty dollars for rent and ah (there is thirty five dollars for food

N: Yah sure, there are expenses. And it they don't come out of one pot, they have to come out of something else. Can you earn something? Somewhere? What?

F: Well, I could get a job, certain hours, I could get an eighteen hour a week job

N: Yeah? And enough for the rent? Sixty dollars? You think you can?

F: (Both talk)

N: If you make fifty-nine, I'll give you a dollar.

F: (Stutters) · you see not being sure of anything, you know, no self-respect, is the most important thing, well, you see I have no conception of what any of these terms mean.

N: Oh yes you do, because you use them.

F: Only very abstract-

N: You have no self-respect, I agree with you.

F: Exactly.

N: So you know well enough what that means. You can hardly look yourself in the face.

F: I do too much of that.

N: Not in the face, when I look because you put your eyes down and you don't like it. You know that. Alright. Sixty dollars. How we going to make it? When you have to pay it? First of December?

F: Ahah.

N: And can you make sixty dollars in the meantime? Without interfering too much with other things?

F: Well having procrastinated with my school work to this point, I have finals and in one month exactly and two papers to write - I couldn't begin this month without sacrificing my last four months of studying.

N; That is the truth? You're fully convinced of it?

F: No. No I'm not.

N: Well, it's alright. Whatever you're convinced of, I'd like to know it because on that will depend how much more time you have. Maybe you don't have any time whatsoever you honestly can swear you have no time-

F: I waste more time (both)

N: But the question is, can you at the present time stop the waste? Supposing you

stop it

F: It's very hard to (both talk)

N: It's interesting to face problems like that isn't it? And then to commit yourself - now, now wait a minute - if you commit yourself you can't fall asleep. I don't want to ask for your commitment, but it would be awfully nice if you gave it. Now, but will you do it?

F: I ask my body to relax.

N: Well, give it time. Tell me when you have relaxed

F: I don't want to hang myself. so I (both talk)

N: It's not fair that I put the pin on your nose.

F: It's just that I have -you see- it's very- failure in school, for my parents, and then I am committed to go out and feed myself.

N: Are you already?

F: Oh, no-

N: But you will be.

F: I - Right. I will be. ( ) Well, no.

N: ( ) you see, that's it. That is the thing you have to keep on telling yourself. Yes, No, Yes, No, (both talk)

F: I know one thing, I know I'm lazy. I know I'm infinitely lazy.

N: Not infinitely ( ) But lazy enough for this world. ( ) Yeah and lazy enough in the eyes of other people. Do you want to be? Fred. Do you want to grow up?

F: Hmmmm. Yeah. I do. I want to grow up. I want to stop being subject to feeling one way ten minutes, another way ten minutes, another way ten minutes

N: Would you say to yourself, "I wish to grow up" - ten times - in the morning? And really mean it?

Fred: Yeah. Okey. I will say, "I wish to grow up" ten times in the morning.

N: Really say it and really mean it, and after you say it ~~you say to yourself,~~ ten times, you ask yourself

"Where will I get the sixty dollars?" Sometime you will have to make up your mind that something has to be done. You know? I would say you may as well do it now instead of later. Someday you will have to do it.

F: I'm getting a little better at that - a little better. ( ) I have a gauge.

N: Is it nice? Nice to look at it? Yeah? To see it grow - but so slow. Fred. Come on. Alright. Try to be a man. Try to have some self-respect. Get out of this state. You're lethargic. You allow it. You know if I want to be very crude, you know what I would call it?

Fred: What?

N: You're a louse. Yes.

F: I'd call it stronger.

N: Yes. Yes. Yes. Okay. Now get out of it. Now take it a little more serious, don't find all the time excuses. Either you wish, or you don't. If you wish, there is the possibility. If you don't, you never will. You must know this. You are constantly under the influence of all kinds of factors starting with your father and mother, then citing other kind of conditions, then the so-called finals, then the necessity of having a degree, afterwards because so and so tells you this and that and you're not strong enough to counteract it or resist it. Make up your mind. "I wish" -or- "I don't". Both are good. If you don't want to, okay. But at least be strong. Either to be hot or cold. What you are now is luke-warm. Luke-warm in the bible, if you believe a little bit of the bible, I'll spit you out of my mouth. That's what the bible says. For luke-warmness. Grow up. Otherwise don't bother. Okay?

F: Mnn.

N: Alright. Otherwise crawl under the chair. What other things are there regarding Work that you want to know? What is there that you can do for yourself? What is there you can consider serious that you see your life the way it perhaps could be and you have to make a change and it is that you are on the road. And the road is not going to extend for ever and forever and ever. There's going to be a detour somewhere

or some kind of a curve in the road. Will you take it or not. If you come to a fork in the road. Which road will you take? This is after all the question when you wish to grow up. You get out of the state of being a child and being pampered. Ahead of you there are the necessities that have to be met. How will you meet them? What will you do about your life? As I said the other day, your spiritual values - where are they? If they are there, bring them to the foreground. Try to consider them as something that is important and you want to develop. I don't care how you develop them. I don't care if you say Grudjieff or not. As long as you become serious enough about the necessity that you realize that something has to be done with you. And you have to do it because no one else is going to do it. Circumstances can be blamed for a long time but after a little while you ought to know. And you ought to be wise enough to understnad the circumstances that force you to do things and then you say, "Who am I? Just a little bit of a mouse? Or do I want to grow up and become a man? After all this is what Work is about you see. Work on yourself means that I will try to make a man out of myself. And if you think you are already one, don't bother about Gurdjieff. If you think you are lousy, don't bother about it either. But if you have hope to make the supposition into an actuality, then, you belong to this kind of Work. And I hope that of course in this kind of work you will understand that this work with Grudjieff in mind and a realization of the necessity of objectivity, that will give you almost I would say the short cut and then because of that you can eliminate many experience which otherwise would take time and energy much too much and probably much too much wear on the part of yourself. But you know you have to - you have to get out of a state of being a little baby. Where it is. You have to reach that kind of maturity. Same way as when you grow up and you get to be eighteen or nineteen you stand on your own feet at least you can do a little bit of certain things. Not much but at least you can be more or less. You can be free from a few things. You don't have to eat candy all the time. What I suggested to Jim. Look inside. Inside is your

inner life. Inside there is something that - of course - ought to be worth-while. How much there is, you'll find out. Sometimes you will be surprised how little there is. At other times you know there could be more. At other times you also have an insight of a realization - something exists. At such a time if you are religious a little bit you say, "Thank God I'm alive". And with that then you start the next day. From a certain level, here is a day ahead of me, what will I do with this day? If the day is like an opportunity that is given to you, then take it. Don't be lazy. Make yourself work sufficiently that at least you can have some self-respect. At the end of the day you have to admit that you have not done that, how can you live with yourself? Don't keep on saying, "I'm lazy". Until you start doing something to counteract it. Where will you be, again, ten years from now? What's your aim? What has to be done now, do it. If it's too big, split it up in pieces until you find something you can do. Do something each day, a little bit, even if during such a day you just for five minutes try to come to yourself in order to collect yourself to do that what you are doing correctly and whole-heartedly with everything of yourself. It doesn't mean that you can be impartial, it doesn't mean anything at all regarding simultaneity. For get about those terms. Simply do what you can and do it with all you heart, your mind, your hands, that's you, your personality. If it can become a unit, that will be fine. Because that will be the only thing you can base anything else on. But you must start. And not talk. And not just hope. Not wait until tomorrow. Today. Now. This moment. As you sit. Now. To be present to yourself. Now, as you take a deep breath. And you say, "Here I am". If you wish, again, "Thank God here I am. For what reason? What do I want now? My life is there? It is ahead of me it's in front of me. I see it. I feel it. I know it. What do I do now?" Sometimes you know the answer. And if you don't, try to become quiet. The more quiet you become, the more chance there is that you can hear something. And even then if it doesn't come, invoke that what perhaps in early life, was instilled and is still

in you as a higher force or a being or a God, for you to give then at the time when you need it, that kind of help. Start praying. And if you don't do that, curse yourself. It's a form of prayer. But whatever you do, you must mean it. On that basis you come together. On that basis you try to understand a little bit about Work. And you try also to put to practice whatever you understand. Whatever you can do and you relate in your daily life what you have done. Whenever you talk in a group like this, there is enough sympathy to help you or at least enough willingness to understand where you live, why you live, why you do what you do, and in what respect you're hampered. Be open about it. You can trust people of this group. You don't have to worry. They mean well. It's not a question of that they wish it for themselves. They want to tell you whatever their experiences so that you can profit by it. So now we meet again on Monday. Think about this now over the week-end. See what you can do. See what you can understand, even little tasks, determinations tomorrow morning. Write it up tomorrow morning. What is going to be your day tomorrow morning. If there is any guts in you. You know that the day must not just go by just let it go by. You know it isn't right. You know if there's a least little bit of a conscience left in you. Or at least something that can function as a conscience, then you can afford to listen to it. Because if you don't it will stop talking. And then where will you be? A little bit of a nin-com-poop walking the streets. Such stupidity. If you see your life as an opportunity for living. Good luck and Work. Try to remember that. Whatever that Work now may mean with a capital W it would be understanding. With a small w it might help you to live in life the way you know it at the present time. It doesn't matter so much in the beginning provided your attitude is positive. Not to be driven, but you yourself to steer, to direct, with your mind and a determination that regardless of some difficulties that you will want to overcome them. That will give you self-respect.

Q: -Can I ask you a question? (Umhumh) What about this saying, "Whatever you do, do it well".

N: The unity of yourself.

Fred: What if people that - to you - failed, told you that yeah, people who haven't done what they've done, well, because, I mean, when you look at all of them, they're terribly incomplete.

N: Are you?

F: Oh. Yeah.

N: Then have you tried to do a thing well?

F: uhuh.

N: Okey. leave the others to themselves. Forget about them. Why should you bother? It's their affair. You try to do what you can. And do whatever you can incertain circumstances as well as you can so that you honestly can say that that is as well as I can ever do it. Okey? Don't mingle yourself with other people's business. They have enough to do for themselves and you have enough to do for youself. If you can take examples from them, it may be inspirational for you. If you become negative it kills any ambition that you might have. Don't let it. It's much easier to criticize other people and to leave for yourself with this kind of criticism the impossibility of ever doing anything about it because you're too much occupied with someone else. And the only answer is, "Don't do it". Do for yourself as well as whatever you can do. (The emphasis) is not that you have to watch for other people and make them do as well as they can. The saying is "Direct to you". So - Good night, sleep well, Wake up if you can.